



BUt Oh unlucky fate,
ah Curse upon Ambition:
The busie Fops of State,
have ruin'd his condition:
For glittering hope he left his shade,
his glorious hours are gone:
By flattering Fools and Knaves be-
poor Jemmy is undone. (tray'd,

Then Jemmy none more kind,
and courteous had been ever:
Thinking the like to find,
but he as yet did never:
For the false Swains that lead him forth
to expectations high:
Design'd but to Eclipse his worth,
have Jemmy to out-vye.

But Jemmy saw not this,
when in the Groves delighting:
Nor thought to tread amiss,
at such a fair inviting.
But Jemmy was mistaken there,
for he was led astray:
Whilst each kind Swain and Nymph so
for Jemmy sigh'd all day. (fair,

For Jemmy's, loss the streams
ran hoarse as if with mourning:
The Birds forgot their Leams
and Flowers so late adorning.
The pleasant Plains hung down their
as bearing part o'th grief: (heads,

And wishing he had longer staid,
but Jemmy'd no belief.

For Jemmy's strutting vains,
with youthful blood were flowing;
Which made him raise his strains,
to his almost undoing.
Though each kind Villager did pray
he would again return:
And tread still in the pleasant Way,
but Jemmy it did scorn.

For Jemmy in fierce Arms,
more then his Crook delighting:
Despis'd the Wood-Nymphs charms,
that were so much inviting.
And dreams of digging Trenches deep,
storming each Fort and Town;
Ambition still disturb'd his sleep,
whilst Jemmy sought renown.

But Jemmy now may see,
that he was led to ruine,
By such as glad would be
of his utter undoing.
Yet that his Wand'rings he'd retrieve,
the wishes of the Swains:
And in Arcadia happy liv'd,
where his great Father reigns.

FINIS.

Printed for P. Brooksby, at the Golden-ball
in West-Smithfield.

Witch-Craft

Proven, Arreign'd, and Condemn'd in its
Professors, Professions and Marks, by di-
verse pungent, and convincing Argu-
ments, excerpted forth of the most
Authentick Authors, Divine and
humane, Ancient and Modern.

By a Lover of the Truth.

*Deut. 18. 9. — When thou art come into the land, which the
Lord thy God giveth thee, thou shalt not learn to do after these
Abominations.*

*Vers. 10. There shall not be found among you any one that
maketh his Son or his Daughter to pass through the fire, or
that useth Divination, or an Observer of times, or an Enchan-
ter, or a Witch.*

*Vers. 11. Or a Charmer, or a Consulter with Familiar
Spirits, or a Wizard, or a Necromancer.*

Exod. 22. 18. Thou shalt not suffer a Witch to live.

G L A S G O W,

Printed by Robert Sanders, One of His Majesties
Printers. Anno Dom. 1697.

WITCH-CRAFT

Proven, Arreign'd, and Condemn'd in its professors, Profession, and Marks, by diverse pungent, and convincing Arguments, excerpted forth of the most Authentick Authors, Divine and Humane, Antient and Modern.

That there be Spirits, the Word of God, the light of Nature, the truth of History, and dayly experience, do clearly demonstrat, and that joyntly? as with one breath, so that they must needs be wretchedly infatuat, and senselessly benumm'd, who suffer themselves (against so evident testimony) to be led aside to the contrair Opinion: Yet such bewitched miscreants and miserable Catives there are, and in all Ages there has been (call them Deists or Atheists as you list) who have made bold to impugne so notour a Truth, either out of a curious affectation in crosing the common sentiment to be reputed singular, or else from an Judicial blindness and case-hardness of Spirit, in being given over to a Reprobate sense (by gainstanding the Truth) to receive a lie, whose case is more to be pitied than imitated, and their blinded Judgment more to be spurned at, and to be rejected with scorn, than kindly and amicably to be embraced.

For if there be no Spirits, then (not to speak of a multitude of vile absurdities, and gross horrid Blasphemies, that would natively follow therupon) there is no Eternal Death, Life, nor Resurrection to be expected, nor any Locall place of Punishment for the Damned to be Tormented in, by the instruments of His Wrath, in the execution of Justice upon unrepenting Sinners, nor any Heavenly Joy and Solace to be expected by the truly Godly after this Life; which were manifestly to Raze two of the most Glorious and Divine Attributes

Attributes of God both at once. For 1st, How can the glory of His rich mercy appear to the Elect, but by a declaration of the Glory of His severe and deserved Justice towards the Reprobat. 2^{ly}, For what end is conviction of Sin both in the good and bad, if it be not to Reclaim the one in undeserved Mercy for Obtemperating, and to Reprobat the other in deserved Justice, for declining and not harkening unto the Heavenly, and Divine Call. 3^{ly}, Whence pray are these inward frights, and terrours of a troubled Conscience, bred in the stoutest Atheist, either upon their departure forth of the World : or while they be going forward in a full Benfile and carier of all imaginary wickedness, and be in health and soundness both in Body and Mind, that a quick stop and discharge is put thereto, by a sudden roaring of an allarmed and awakned Conscience ; whereby sometime sooner, sometime later, an inroad hath been made upon the Kingdom of Darkeness, by an immediat, supream, and irresistable Divine power, to the recovery and reclaiming of not a few, to the praise and glorious manifestation of the ineffable riches of his grace towards the poor lost Sons of *Adam* ; witness hereunto the joynt testimony of the Elect of God through all ages of the World, the Heavenly Quier of Angels, and the glorious company of the triumphant Saints.

Hence then it appears, by undenyable evidence, and by a perpetual chain of Divine Providence (whatever the grossly prophane brag in the contrair) that what vain thoughts soever the Sons of men may idly entertain in the heat of lust, and youth, anent the fallshood and vanity of such doting, and fanciefull opinions (as they in their joylic and merrie fits be pleased to term them) they shall sooner, or later, feel the testimony of their Conscience as a witness within them, constraining them seriously to comply with the truth of what they formerly mocked at in the days of their vanity ; when at the last hour they shall be either trysted with inexpressible fears, Terrours, and Agonies, of a troubled mind for their past life, by way of conviction and condemnation ; or with unconceivable joy, peace, and composour of Conscience, upon a sealed pardon and absolution, to their eternall and unspeakable satisfaction and solace both here and hereafter.

So that by a genuin confession and universal consent of the

better sort of all Men, of all conditions, and in all ages, ye
 and of all religions; how different soever in opinion other ways
 the former opinion of the Subsistence of Spirits hath been ge
 nerally received for an undoubted Truth, specially by Divine
 Penitents; upon whom the Grace of God hath mightily pre
 vailed, with an irresistible, and Supream Divine power: Now
 if there be Spirits, there must needs be some good, set apart
 for the service of the truly Elect, and some Bad who be
 Ministers of Justice for execution of Divine vengeance upon all
 the ungodly Reprobat of whose service, converse, & familiarity
 among & Sons of men in obedience to their respective charges
 there is so full and clear mention made as well in Sacred as
 prophane Story, as that I Hope none will be so impudent to
 deny much less to gainsay so notour a Truth, to Wit, that
 there be Familiar Spirits, and that Men and Women make
 League and Compact, and intimately converse with them
Joannes and Jambres, Pharao and Balaam, Manasseh and
King Saul, with the Endor Witch be pregnant instances hereof
 from Divine Story; and *Zoroaster, Michael Scot, Faustus, Major*
Weir, St. Giels of Brittain High Constable to Charles the
Seventh King of France, Bladud Son of Lud King of England,
 our own *Mc Baith and Nathelicus* Kings of Scotland with *Liador*
 that famous Sicilian Wizard, and innumerable others beside
 be recorded for confirmation of the Truth hereof, in Humane
 Story.

Nor has there been wanting some in all Ages, who by the
 special grace and goodness of God to them, upon their giving
 over, and falling off, from such detestable, and Devilish
 practices, hath remitted to Posterity, the manner of entering
 into that cursed Profession, with the Ceremonies thereto be
 longing: Namely, how the Wizards, and Witches, warned
 by an Officer give their Personal suit and Presence in one
 Shape or other, at time and place, to attend the pleasure of
 their Lord, which is mostly in the night-time, nor is any place
 so piacular or sacred, but that the Devil and his Creatures
 (by permission) may meet therein, nay even the verie
 Churches themselves, where he makes bold to mount the
 Pulpit, black candles with a blew Low, burning all the while,
 both about the Pulpit, and Binch, and in several other parts
 and quarters throughout, and in all places whereyer they meet.

ye gives his Hellish advice to his miserable Catives, and they
 confels to him what horrible villanie they have perpetrated since
 their last meeting, receiving his praise and applause accordingly,
 the most profligat and notorious wretches be always by him had
 in the highest esteem, and when they be thus met, they be often
 richly feasted (tho' but in show) with meat, drink, and musick
 of the best, or w' whatever else may ravish & captivat the senses,
 the *Incubusses* also serve to satisfie the lust of the *Witches*, and
 the *Succubusses* the lust of the *Wizzards* : at their meeting and
 departing they pay their accustomed reverence to *Lucifer*, and
 perform all worship to him, and by anointing themselves with
 certain oyntment, compounded at the command of the Devil,
 they are carried in Spirit through the Air, hither or thither, by
 one mean, or other : and when any be to be entred, they be
 recomended, and presented by the Society, whereupon giving
 their right hand to Satan, and renouncing the Christian Faith,
 and Sacraments, and upon transferring the Dominion of them-
 selves, Soul and Bodie to him for ever, with a promise to wor-
 ship Him as their Lord, they are sworn and solemnly admitted,
 and then have given them on Hellish imp or moe, for their
 Titular and Gardian, [by way of Spirit Familiar] to direct and
 guide them throughout all the passages of their time, whereby
 they perform afterwards all their lewd and wicked deeds.

Now since from what is said, it manifestly appears that their
 be wicked Spirits, and that there be who are in Covenant and
 League with them, such as the *Judicial Astrologer*, *Monethly*
Prognosticator, *Sooth-sayer*, *Magician*, *Sorcerer*, *Necromancer*,
Charmer, and *Wizard*, all comprised in the prohibition under
 the name *WITCH*, [a] it will not be a miss to tell you
 what every one of the said Professors of Witchcraft be, where-
 in they differ & agree one with another, of these in order. And,

First, An *Astrologer*, is either taken in a good sense, for
 such as contemplate the Stars and Face of Heaven, that they
 may therein view the incomparable Glorie, Wisdom, Power,
 Goodness and Providence of God, discovered and shining forth
 in them, (b) which formerly was, and still ought to be the
 practice of the truly Godly in all times according to the Pre-
 cept, (c) and the end of their creation, (d) in this first

a *Exod.* 22. 18. b *Rom.* 1. 18, — 22. *Psal.* 8. 1, 3: 19.
 1. — 3. c *Psal.* 104. c *Isa.* 40. 26. d *Gen.* 1. 14.

sense it may more fitly be termed *Astronomie* than *Astrologie*. But when it is taken in an evil sense for such as gaze upon and view the face of Heaven, that they may read and divine by the Position of the Stars, the Fates, or Fortunes of States and Persons in relation to Life, Death, Felicitie, Adversitie, and the like, as to their circumstantial events in good or evil: it is called *Astrologie Judicial*, and for the causes fore-mentioned, not without pregnant and sufficient ground, deservedly condemned: hence as the *Hebrews* affirm the *Radix*, *Term*, or *Thema*, comes from an Arabick word signifying to decide, which seems to point at such as take upon them to determine things of future Contingencie, by the view of the Sky, as says *Isaiah*, (e) upon which account they were held in venerable esteem, and were highly respected by the *Babylonians*, *Chaldeans*, and other Nations, (f) as also with the ungodly *Jews*, *Isaiah* 47. 11. And therefore where mention is made of them, they be ordinarily joyned with Star-gazers, Monethly-Prognosticators, Magicians, Sorecerers, *Chaldeans*, Sooth-sayers and Wise-men, as in *Isaiah* and *Daniel*, in the fore-cited places appear.

Secondly, the Monethly-Prognosticators whereof mention is made by *Isaiah* (g) were such as did instruct give notice, or make known before hand the several aspects of the Sun, Moon, and other Planets amongst themselves, with their influences, revolutions, and common effects, naturally following thereupon, as to the various Occurrences that were to fall out throughout each moneth of the year: which is much in kind to the *Astronomie* or *Astrologie* in the better part, mentioned in the preceeding §: and in so far only is to be disproven, as it dips into *Astrology Judicial*, whereof formerly.

Thirdly, Sooth-sayers, or according to the old Scots Dialect, Truth-tellers, were such as observed the Clouds, Planets, and the flying of Birds, whereby they pretended to foretell all future Events in all humane actions, as to good and bad Luck; which at first took place in the East, and from thence was communicat to other Nations (h) hence in the Original the word is derived from H A A N A N a Cloud, for that by the chattering or flight of Birds in the Air they pretended to know things to come: others fetch the word from H A A J I N an eye making them to agree, and to be the same with the *Astrolo-*

e *Isa.* 43. 12. f *Dan.* 1. 20.—2. 2.—4. 7.—5.

g *Isa.* 47. 13. h *Isa.* 2. 6.

ger

[7]

er Judicial fore-said, which without all naturall and divine
ground or reason, pretended to know seasonable and opportune
times, for the doing of matters, by viewing the Sky, Signes,
Planets, and other Stars (*i*): some again there be, who de-
rive it from the former word H A A N A N, a Cloud, for that
by enchantments, and such like wicked Arts they deceived
the sight, making the Spectators otherways look upon things
then in truth they were, and in this they were in kind to the
Magician, whereof afterwards, such were *Joannes* and *Jambres*,
who by their lying wonders which they wickedly brought to
pass by their Enchantments sought thereby to belie the true
miracles wrought by the hand of *Moses*, at the command of
the Lord (*k*) the greatness of whose Crime is palpable from
the severity of the Judgement mentioned in the Law, (*l*)
which is to be duely execute in full and deserved punishment
upon them without all pity or compassion.

Fourthly, Magicians, Such were in high esteem among the
Nations (*m*) and pretended to be well seen, and to have
great skill in the nature of things, even of the highest Import
and Concern: and seems to have been the same with the
Diviner, whom they used to consult in all weighty Cases, as
did the *Philistines* (*n*) and the King of *Babylon* (*o*) which
was an abomination to the Lord, (*p*) because perpetrated by
unlawful and wicked means (*q*) as by Sand, Iron, Stones,
&c. Some by lying on the ground, and some by a walking-
staff: Hence says *Hoseah* (*r*) *My People ask Counsel at their*
Stocks, and their Staff declareth unto them: Such ordinarily
professed skill in telling secrets, and future events, by obser-
vation of Stars (wherein they agreed with the Judicial A-
strologer) & by the unlawful use of such like superstitious cir-
cumventing means of fraud and deceit, Satan either suggested
to them, that which was desired to be known, or otherways
by crafty and ambiguous answers concealed his ignorance of
that he could not reveal as by these following Oracles appear.

Aio te Æacide, Romanos vincere posse,

Cræsus Chalda penetrens magnum pervertet opum vim.

The word *Chartummin* rendred Magician is not properly
i *Ija.* 47.13. *k* *Exod.* 7.8,9,10,11. *l* *Levit.* 20.6.
m *Dan.* 2.2—5.7,8. *Exod.* 7.8,9,10 ch. *n* *1 Sam.* 6.2. *o* *Ezek.*
21.21. *p* *1 Sam.* 15.23. *q* *1 Sam.* 28.8 *r* *Hos.* 4.12.

Hebrew

Hebrew, but Chaldaic, tho' in use with them (*f*) and is commonly rendred both by the *Greeks* and *Latines* Genethliacon or Interpreter (as says *Aben-ezra*) from their taking on them to divine from the Nativity hour the good or bad luck of the Enquirer, by the *Greeks* they were properly called *Sophi*, and by the *Persians* *Magi* wisemen, whence they seem to fetch their name.

Fifthly, The Sorcerer, whereof there were two sorts, 1. Such as either deluded the outward senses, by *Legerdemee*n; or 2ly, such as by their wicked art did great hurt, hence the punishment was diverse; who so did ill by his wicked art, or witch-craft, was by the *Jews* Law to be stoned to death, but the Deceiver or Deluder was only to be scourged: the original word *Cashaph*, or foreseer, in the Hebrew signifies changing or turning, hence the Greek word *Bascaino*, and the Latine word *Fascino*, to bewitch: with the *Persians* they be termed *Magi*, wise, and for the affinitie of the name held vulgarly to be somewhat in kind to the Magician, whereof in the preceeding §: nor were they any whit in less esteem as the signification of the word *Magos*, wise, seems to import, which at first was taken in a good sense (as the word *Tyrannus* with the *Latines* and the word *Knave* with our Progenitors which two words were in old time taken for a King and a servant, but now bear a quite different signification as is obvious enough to all) even so, for that the *Agyptians* and *Chaldeans* give themselves to the studie and Practice of Devilish arts, the word *Magos* began in time, to be taken in an evil and malignant sense, of this sort were the Sorcerers of *Agypt*, mentioned by *Paul* (*t*) of whom we have spoken formerly.

Sixthly, The Necromancer was he that sought unto the dead, and enquired at them (*u*) expressly forbidden in the Law of the Lord (*w*) such raised in appearance (by the help of a Familiar Spirit) the Dead, and asked Counsel at them, as did the Witch of *Endor* for King *Saul* in distresse? Of the Necromancer it is said, that he made himself hungrie, and slept among the dead, or else that he put on proper Cloaths, and burned Incense, that he might have fellowship with, and advice from the dead; the partie consulter (it seems) behaved likeways to fast, as may be gathered from the first of *Sam.* 28. 22. to the end.

Seventhly,

(*Dem.* 2. 10. *t* 2 *Tim.* 3. 8. *u* 1 *Sam.* 28. 11, 15. *w* *Deut.* 18. 11.

Seventhly, A Charmer, Enchanter, or Conjuror, comes from the Hebrew word CHOBER, which signifies conjoyning or confociating, in Chaldee they be called RATIM, of muttering, or mumbling, the Greek word is *Emphaidon*, charming or enchanting, he speaks Words of a strange Tongue, and without sense, firmly believing that such words are profitable to cure, prevent, or remove sickness, and to cause to prosper; thus sometime they repeat verses out of the Bible & to y effect make the Bible medicine to the Body, which is the medicine and food of the Soul (x) such kind of Cattle with Fortune-tellers, and such wicked and unhallowed Stuff frequently abound amongst us, so that I need not tell you what they are, would to God we had not so frequent occasions and access of knowing them.

Eighthly, A Wizard mentioned in *Deut.* 18. 11. Was one who took upon him to foretell things to come, without any solide ground of reason or divine Revelation; he differed from the Astronomer, and Judicial Astrologer, and Sooth-sayer, in that they fetcht their knowledge from external causes, but he from a secret impulse of the Devil, all of them agreeing in this, that their pretended skill was without any solide Foundation tho' generally they were much set by, & looked upon as famous in their generation & men of renown, for that they made show of great skill and cunning in disclosing hidden things, and foretelling future events: and be (when mentioned,) usually joyned with such as have Familiar Spirits; as well in Legal prohibitions (y) as in Historical relations (z) and in the Prophecie *Isa.* 8. 19. Such professors as those fore-mentioned, might were by a general Name called *Chaldeans* from their mother Land wherein they at first were hatch'd, the Hebrew word JIDGNONI, whence the *Wizard* has his name, signifies knowledge or cunning, whereunto accords the Greek word GNOSTES a knowing one, or Prognosticator, hence the *Gnosticks* of old had their name, who laid claim to a greater knowledge than in Truth they had, and that without all warrand Divine or Humane: But in the *Chaldean* Tongue he hath, his name of remembrance, from the word ZECURU because he revealed things worthy to be remembered, (as

x *Prov.* 3. 22. y *Lev.* 19. 31. — 20. 27. z 1 *Sam.* 28. 3, 9. 2 *Kings* 21. 6. — 23. 24. 2 *Chron.* 33. 6.

B

they

they verily thought who were by them deceived,) hence in the *Jew* traditions, he is describ'd to be one, who put in his mouth the bone of a Bird, called JADVANG, and burned incense, and did other works until he fell down as with shame or modesty, and spoke things that were afterward to come to pass.

Thus did the Devil by his said Agents, or Instruments, so craftily carry, and demean himself, in the discovery of secrets by them, that it was verily believed by the greatest Kings, and Potentats, that there could be nothing so dark, and abscond, that they could not reveal, *Dan.* 2. 2, 5. So that they were to them as the Prophets of old were to the Israel of God, the time of that ignorance God winking at ; but why they should be trusted now (in the Meridian Sun-shin of Gospel-Ordinances,) with the same faith, and belief, (God now calling all men every where to repent, and turn from their former evil way, to walk in newness of Life, and to conform themselves to the example of His Son, whom he hath sent into the World, to destroy the works of the Devil, 1 *John.* 3. 8.) is (without all controversie) justly astonishing, and surprising.

Having thus far run through part of my task, in describing the chief professors of Witch-Craft, and in shewing you wherein they agree with, and dissent one from another, some placing their skill in one thing, some in another, some being acted with a Spirit of Divination, and some being taken up with contemplation of the heavenly Orbs, of which they pretended to read all future events, and to tell, and disclose all secrets whatsoever.

It next rests that we shew unto you, what a Witch is, and what be the several Parts and Species of Witch-Craft, wherein we shall observe the same order as heretofore. First, Describing and defining what a Witch is, both from Scripture, and *ſ* Original; as also, what horrid guilt they underly who are guilty of the same, and then discourse to you what be the several Parts, and Species thereof : as also, we shall shew you what may probably be the reasons, why Satan so far unmasks himself at this present, as to present to the tormented (by a sort of corporeal representation) the persons of their tormentors, in their various habits, gestures, and actions, and in their present Postures they are in for the time ; so that the tormented

mented shall be able to give an account of what they hear, see, and suffer by them; for the time; who, and what they are who trouble them, and how and by what means they be tormented by them, and yet all by-standers whatsoever, neither do hear, see, nor feel any thing, tho' the tormented be able to prove and confirm what they say by the surest tokens imaginable, as by pulling to them in open Air, part of their tormentors garments (none either seeing persons nor vestments but the tormented only,) which how soon they lay hold on they from thence forth become visible, so that all know them to belong to such and such persons, who knew the said Suspected persons to use such habits formerly : and last of all, I shall give some vive and shrewd Marks, and some unquestionable tokens, as they be recorded in the most approved Authors, how and by what means, a Witch (in League, and Covenant with the Devil) may be discerned to be so, that the innocent may not be condemn'd with the nocent, but that Judgment may trot in an even path, and an easie way be opened for their discovery, either by Confession, Conviction, or Probation, to the Praise, and Glory of God. Thus when I have answered promise, by performance, I shall sum up all with a short Conclusion, and so end.

A Witch in Scripture-account is one who liveth in the dayly Practice, and habitual exercise of Devilish Arts, wherof mention is made in *Exodus 22.18. Lev. 19.26. Deut. 18.10, 11, 12.* and a pregnant instance thereof we find recorded (*a*) anent *Manasseh* King of *Judah*, who sold himself to do wickedly in the sight of the Lord, & for a long time lived in the Practice of Devilish Arts, condemned (*b*) which thing they also do, who are guilty of such horrid impiety : hence then it appears, in what a woful estate they are in, who thus live in continuall commerce with the Devil, in manifest opposition against God, and his Word, whose Sin fast ripens unto Judgement, witness *Pharao*, *Saul* and *Manasseh* ; nor is the momentary pleasure here, ever able to counterballance the loss hereafter, the Devil seldom gratifies the man but with the destruction of the Soul, hence is it that the truly Godly never trace these strops, for that they be ranked among the works of the flesh (*c*) and all such be severely threatned by God, that he will judge them,

a 2 King. 21. compared with 2 Chr. 33. *b* Lev. 20.6, 27. 1 Chr. 10. 13. *c* Gal. 20.

& be a swift witness against them, (d) whoever they be that be guilty of the same, either in professing skil, or using & practising, directly or indirectly, any of the parts and *Species* thereof, whither it be in going to any such for advice, or encouraging them in their Sin by harbour, supplie, or any other countenancing of them, whereby they may be encouraged in their sin; the Hebrew word *Mecashephah*, rendred commonly by us a Witch, signifies properly to deceive, as it were by *Legerdemeen* as did the Sorcerers of *Egypt* in their lying wonders (whereof formerly) by locking the outward senses, and changing the appearances of things: in Greek it is rendred *Pharmacopeia*, Gal. 5. 20. that is to say poysoning, or as our translators turn it bewitching; for that all poysoning is comprehended under murther, as a consequent of the same, by the Latins it's called *Fascino*, to deceive, hence you see the harmony of all three, with the reason, for that such Catives as they, not only deceive, poyson, and murther others, but themselves also, in that they be captivat by the Devil at his pleasure, and reserved (as Satan and his angels be) to the Judgment of the great day for their reward, and then shall all such know to their cost what it is to league and make compact with the Devil.

The word *Mecashephah* mentioned before is of the foeminin gender, either for that the woman was by Satan first deceived, or for that that Sex is more readily circumvented, or else for that moe of them than of men be thus deceived, altho there be not wanting men Witches as well as women Witches (e) whose Sin is as hainous, and their Judgement as grievous as is the Judgement and sin of the other: so that whoever they be without respect of Sex or quality, who are guilty of this great sin any manner of way whatsoever, most needs be in a woful and lamentable estate, the black catalogue and roll whereof (that none may pretend ignorance,) be pleased to view as they follow in the several *Species* thereof, having spoken formerly of the Professors hereof.

First, *Hydromancie*, which is a divination by water. 2ly, *Aëromancy*, by Air. 3ly, *Pyromancy*, by fire. 4ly, *Geomancie*, by earth. 5ly, *Capniomancy*, by smoak. 6ly, *Aleëtriomancy*, by the crowing of Cocks. 7ly, *Psychomancy*, or *Necromancie*, that consult the Dead. 8ly, *Alphytomancy*, that divine by the inspection of wheat-flour. 9ly, *Iëtuomancie*, by fish. 10ly, *Libanomancie*, by Incense. 11ly, *Cheirromancy*,

Cheiromaney, by the hands. 12ly, *Phisiozomy*, by the face or countenance. 13ly, *Gastriomancy*, which is a divination by giving answers forth of the belly, by a familiar spirit, such a one was that *Pythonissa*, mentioned by *Paul (f)* who was acted by the spirit of *Python*, or Divination, throw y Instinct of y Devil, so called from *Pythius Apollo*, the original word *Ob*, signifies a bottle, (g) and is applyed to such as being inspired with a Familiar Spirit spoke with hollow voices forth of their belly, the maner whereof the Prophet *Isaiah* sheweth to be with a hollow, flow voice (h) which *Maimonie* in his Treatise of Idōlatric, cap. 6. sect. 1. Explaineth thus, that he y had this Familiar Spirit, or Spirit of *Python*, stood and burned Incense, and holding a rod of Mirtle-tree in his hand, waved it, and spoke certain words in secret untill he that enquired did hear one speak unto him, and answer him, touching that which he enquired, with words from under the Earth, and with a flow voice: Or else he took a dead mans skull, and burned Incense thereto, and used enchanting and charming words, till he heard a low and flow voice which was *Sauls* sin (i) for the which the Lord slew him (k) and hath threatned to cut of all from among his People, who do enquire of any such (l). 14ly, There is a Species of Divination practised by the King of *Babylon*, which seems to have been in use among the Heathen mentioned by *Ezekiel (m)* which was done by inspection of Beasts intrals. 15ly, there is a kind of Witchcraft by enchanting spells, or charms, whereby Men, Women, Children, and Beasts, be in their persons, or Goods, hurt or poysoned (n). 16ly, Jugling, when by the Devils conveyance, and a deception of the outward senses, diverse strange and wonderful things are done, not really, but by flight, and in appearance, or external show only (o). 17ly, there is an usual way of fortelling things to come by *Horoscop*, very much in practice now a-days, (specially in *Padua*, and in diverse other places both in *Italie* and *Germany*) whereby they foretell, (by erecting a Sheam of the Heavens, with respect to the Nativity of the Enquirer,) all Events whatsoever, in relation to the question demanded, at the least they give out that so they can do: all which Species of

f *Act.* 16. 16. g *Job* 32. 19. h *Isa.* 29. 4. i 2 *Sam.* 28. 7.—15. k 1 *Chr.* 10. 13. l *Lev.* 20. 6. m *Ezek.* 21. vers. 21. n *Act.* 8. 9, 10. — 19, 13. *Eccl.* 10. 11. o *Exod.* 7, 8, 9, 10.

Divination

Divination and Witchcraft, with all that has, or any manner of way may relate thereto is expressely forbidden in the Law of the Lord (p) which is summarily comprised, *Exod. 22. 18.*

As to the reasons, why Satan so far unmasks himself at this time, by so palpable and legible discovery of such as be in League and Covenant with himself; We shall shortly sum them up as follows. 1st, It may flow from the multitude of Witches, that may possibly be abounding amongst us, and Satans being willing to have such cut off in time, least by a preached Gospel, some be gained. 2^{ly}, It may flow from some whited Professors of the truth, being engaged in his service, and his spite to the Gospel, that the immaculate truth might be scandaliz'd through them. 3^{ly}, We say, that the shew of the Tormentors, to the tormented, in bodily sort, may be one of Satans Stratagems; whereby he may be afterward enabled, the better to cut off the innocent with the nocent, it being easie for him who is the arch Deceiver and Master-piece of all craft, to make the innocent Lambs of God appear in snow among his own Wolves: although with this remarkable difference, that all the powers of darkness, be no way able to make such palpable discovery herein, by the tormenteds laying hold on their garments, as they readily do on the others: which verifies that of the Psalmist, *He that keepeth Israel, neither slumbers nor sleeps.* For the presence of the one is meerly Phantastical, and the other more real, & while as they be not seen to all by-standers but to the tormented only, you must know that it's a easie thing for Satan to open the eyes of one, and restrain the sight of another.

Now that we may draw to a close, we shall in the next place give you some vive and shrewd marks, or some evident and probable tokens, whereby a Witch, or such as have made express League and Compact with the Devil, may be decerned from all others.

The first whereof, is the insensible or dead nip of a blea colour somewhat hard, and withall insensible, which for that it's known to many, I shall not insift much on it, only give me leave to say, that what way so ever, whither by accident, or otherways, such insensible marks be in the body, yet no such mark as theirs every circumstance considered, is to be found with any others but themselves, neither can ignorance how they come by it, or their getting of it when infant from their

nurce, plead any excuse, it being no way probable that a Witch can have any such power from the Devil.

The *Second* mark is, that such can by no means be drowned, tho' tyed hand & foot together, & thrown into a River; perhaps either for that they be destinat for another Element, or els for that they having renounced Baptism, the external Sacramental sign whereof is water, they be rejected and spurned against by this Element, by a Divine Destination and a secret fence and Arrest of a supreme overruling Providence, which contrair to a common Course of Nature, hath put a stop to that light and fluide Body of Water, whereby it by no means can receive into it the Body of a Witch, tho' in its self gravanimous and heavie.

The *Third* Mark is, that there can nothing befall them in time, (how heavie and afflicting soever) no not though the torture it self were made use of,) draw from them the least tear, though to that end they often distort, throw, and wring their faces, making as tho' they were weeping, which is the more remarkable, especially in Women, for that such ordinarily carrie a bowl of tears in their head, which in Crocadell form they can let fall, upon very slight and momentuous occasion: God by special Providence denying them tears, the ordinary consequent and external sign of Repentance, to whom he hath denyed the internal Grace, altho' it cannot be denyed but that the wicked may seek a blessing, as did the prophane *Esau* with tears, hence you see upon what account tears be denyed to Witches altho' not to other Reprobates, for tho' these be in some sense at an agreement with Satan, Sin, and Hell, yet is their Covenant and League not so expresse, as is the League and Covenant of the other.

The *Fourth* Mark is, the Balsilisk, or Serpentine sight, wherewith they be endued to kill, poyson, and destroy, what, and whensoever they please, were it not that a Divine overruling providence doth often restrain and curb them, which sight is in them above all other men and women in the world most remarkable, for while as in the Aple of the Eye there is to be seen in all and every one, the Image of a man (commonly called the babe in the eye) with the head up and the feet down; the quite contrair is to be seen in them, to wit, the feet up, and the head down; God as it were hereby making open show

[10]

to the World, that He who keepeth His own as the Apple of the eye, taketh no such thought for \S Slaves of Satan, but suffers the Devil whose Image they bear thus (by iuersion) as an external Sign) to portray his Image in them, upon which account a Witch whither Man or Woman will not look on fixedly or stedfastly in the face, namely, if they be adverting.

In the original Hebrew this Image in the Eye is called ISHON, the little man, or the black of the Eye. Or else it is called Bath or Babath the Apple of the Eye, or the Daughter of the Eye. Both which be made mention of by the Psalmist David, (q) while as in other places one only of the said words be used as ISHON the little Man or Black of the Eye. (r) Babath or Bath the Apple of the Eye, or the Daughter (s) the Black being the only Organ of sight, and the Apple of the Eye the Daughter as it were of that Organ. for Bath or Babath signifies a Daughter, as said is, and it serves for a munition and defence to ISHON the little Man or Black of the Eye, the true Organ of sight; from hence is it that the Comparison is drawn of Gods defending and keeping his People as the Black or Apple of the Eye, while as of Satans Imps he hath no such care, as said is.

The Fifth Mark is, that a Witch will by no means be perswaded to repeat, the heads of the Christian Religion, as they be summarily comprehended in the Decalogue, Lords Prayer, and Belief, but with severa minchings, eikings, or inversions, which is certainly worth the marking; nor can their Ignorance, or Rashfulness, plead any excuse, for whether it be before a multitude, or a fewer number, they will neither of themselves, nor by following another, by any means be engaged to repeat the Words in Form and Order as they are.

The Sixth Mark is, That if you put any great or gross Salt in the Pipe of a Kye, and put all into the Fire, upon hearing the crackling, and seeing the blewish low thereof, which is like that of Brimstone, instantly they shall let go their Urine; but whither this flows from an inward passion and stupifaction of mind, that upon hearing the crackling, and seeing the Blewish Low foresaid they be brought to remember the horrible noise and Sulphurous burning that is abiding them in Hell, at the Judgment of the great Day, when Soul and Body shall be joynd together in one, and for ever and ever made lyable to the Wrath of the Everliving God, or on what other account as yet I know not, however as I am duely informed the mark is no less true than strange.

Seventhly, There are not wanting some who be bold to averr, that a Witch may be known from a peculiar sent or smell, which is to be found in them, beside all other People in the World, and which neither flows from the nestiness of Cloaths, Vermine, or the like, but a contradistinct smell from any such thing, which may seem the more probable for that the five Senses being the Doors of the Soul whereby what is within is ordinarily disclosed, and the Devil being in full Possession of their Soul, must needs emitte his own sent even that of the Pit.

Now from what is said, it plainly appears, how watchfull and circumspect we ought to be, that we be not carried about with every wind of Doctrine, either to gainstand the Truth, or receive a lie, in this so guileful and perverse an Age, wherein notwithstanding of the manifold opportunities of Grace, Sin hath the ascendent over us, hence Impiety & Transgression of all kind, doth flow down as a mighty stream, to the great Scandal of our holy Profession, few giving themselves to the Exercise and Practice of Godliness, or bringing forth the Fruits thereof in newness of Life: Hence is it that Satan so mightily prevails amongst us, and still is like to do, except we set our selves against his Wiles, and wicked Devices, by an Holy and tender Walk, in all Humility and Godly Fear, putting on the Spiritual Armour, whereby we shall be enabled to quench all the fiery Darts of the Devil.

For this end let us beg from the Hand of our God, who is a liberal Giver, quickning and supporting Grace, in time of need, and to learn from the fall of others, that our standing is not in our selves, but in the free mercy and supporting Grace of God, who by a continual watching Eye of Providence, preserves us every moment, which is the only cause, why we are not consumed long ere now, unto whom let us in all Humility recommend our selves for Direction and Protection, that we may be safe and secure, while we be travellers of hope, passing through this vale of misery towards our end in eternal Felicity, where we shall be ever with the Lord, World without end. Amen.

q Psal 17. 8. r Deut. 32. 10. Prov. 7. 2. flam. 2. 18. Zech, 2. 8.

F I N I S.